A PROPOSED PROGRAM OF CHRISTIAN EDUCATION FOR THE CHINESE CHURCHES IN THE SAN FRANCISCO BAY REGION

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Thesis
Submitted in the Department of
Religious Education
in partial fulfillment of the requirements
for the Degree of
Master of Arts
in
Pacific School of Religion

1934

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CHAPTER I

Introduction

One of the underlying causes of the present condition of the Chinese churches in the Bay Area is an imperfect conception of their function. We recognize the fact that the effective proclaiming of the Gospel is the essential, if not the greatest and most important task of the churches. However, the impression is still widespread in the Chinese churches, that to preach the Gospel from the pulpit is their major task. This is not enough to bring the churches to their fullest possible effectiveness .

From the point of view, of Christian religious education, we realize that the welfare of a man's soul may be increased by promoting the welfare of his whole self, and the aim of the church should be to bring every man to the highest possible development of all his powers. In seeking to do so, the church will be more effective not only in creating a higher manhood and womanhood, but will also make its message better understood and secure a greater number of church members and adherents. [1]

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1. Gill, O. C., Six Hundred Churches, P.43

The Purpose Of This Study

The purpose of the writer of this thesis, is to offer what he believes to be a possible solution of the problem now confronting the Chinese Churches in the Bay Region. With this in mind, the author conducted a thorough and scientific survey of the twelve Chinese churches of this area, to discover the prevailing situations therein with special reference to the educational work and the ways in which it is carried out . Without digging down to the root of the causes of such existing conditions, it is indeed impossible to find a suitable solution. Only with the facts and data on hand, can a better program for Christian education be suggested.

The further purpose of the writer is to present this report to the pastors of the Chinese churches with the hope that some of the suggestions may help to improve the present situation.

The Scope Of This Study

The scope of this study is limited to the educational work of the Chinese Churches in the San Francisco Bay Region. The following churches were surveyed:-

Chinese Presbyterian Church	Alameda, Calif.
Chinese Congregational Church	Berkeley, Calif.
Chinese Episcopal Church	Oakland, Calif.
Chinese Methodist Episcopal Church	Oakland, Calif.
Chinese Presbyterian Church	Oakland, Calif.
Chinese First Baptist Church	S. F., Calif.
Chinese Independent Baptist Church	S. F., Calif.
Chinese Episcopal Church	S. F., Calif.
Chinese Cumberland Presbyterian Church	S. F., Calif.
Chinese Methodist Episcopal Church	S. F., Calif.
Chinese Presbyterian Church	S. F., Calif.
Chinese Congregational Church	S. F., Calif.

The Need Of A Program In Christian Educational Work

It has come to be quite generally believed that an efficient program of religious education is essential for the imparting of adequate information concerning religious truths. It will also be essential for training in worship, and for a program of activities in which the truths taught are given expression so as to become an inherent part of the person's life and character.

When a thinking person really senses the importance of the educational task of the church, there is an immediate consciousness of the meagerness of the program which the church has provided for this great task. The time provided is meager. The available teaching force is meager. Provisions for housing and equipping the church school are meager. The money, if any, which the church puts into the work is meager. So we conclude that if the church is to take its rightful place in a system of Christian education, and bring efficient religious training and teaching to all the children in Chinatown, it must have not only a unified and pedagogically complete program, but a program in which there is a large provision for all the things which are essential for efficiency.

Pastors have come to wonder whether the program of the church could not be modified so as to make it more

educational; whether there ought not to be a larger attention to the needs of the junior members of the congregation. They have come to feel that their greatest goal ought to be a ministry suited to the developing minds of children and and young people rather than a ministry intended for people of adult mind.

There have been calls not only for a larger and better program of Christian education, but also efforts to solve the problems involved in setting up such a program.

The Meaning Of Christian Religious Education

It would be of great advantage to the readers of this report, especially those who might utilize this proposed program as a means to improve their Christian educational program in the church, to clarify the meaning of the term Christian Religious Education. It will be recognized that all human beings do not always understand each other. This is partly because we think in different ways, and partly because we speak in different terms. This is especially liable to happen when a technical or semi-technical subject is under discussion. Therefore, we shall endeavor to state the real meaning of Christian Education.

The term "religious education" is not itself quite clear. There is more than one form of religion in the world. What kind of religion is meant? It may be Buddhist,

Confucian, or even Shintoist. But the term "Christian Education" denotes the kind of religious education typical to the Christian faith. It is the function of the church to educate young and old for Christian life. Dr. E. E. Emme, in his recent book, Principles of Religious Education, page 75, says: "The ultimate aim of Christian religious education is to help the individual in his continuous reconstruction and readjustment of his own experience, increasingly to understand, appreciate and participate in the Christian way of living fruitfully in this world."[1] The aim of religious education according to Dr. Soares is as follows:

"Religious education has for its aim the development of persons devoted to the highest social well-being, which they identify as the will of God; religious education has for its method the progressive direction of youth toward the development of skill in deliberative determination of conduct with reference to its social consequences."[2]

The modern educational theory has moved a great deal during the last decade. The educational center of gravity is now in the pupil as a growing personality rather than in the lesson which the teacher desires to transmit.

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1. Emme, E. E., and Stevich, Principles of Religious Education, P. 75.
2. Soares, Theodore G., Religious Education, P. 236.

Hence the great emphasis which is being put on character. The objective of Christian education is to develop Christian personality and character. Let us quote the objectives of religious education from Dr. Paul Veith.

1. To foster in growing persons an understanding and appreciation of the personality, life, and teaching of Jesus Christ.

2. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.

3. To foster in growing persons a progressive and continuous development of Christlike character.

4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.

5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.

6. To develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.

7. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.[1]

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1. Veith, Paul, Objectives in Religious Education, P. 80.

CHAPTER II

The Work Of The Churches In The Bay Region

A brief survey was conducted among the twelve Chinese churches in the San Francisco Bay Region, in order to discover the prevailing situations out of which a proposed program for a remedy might be drawn. The process of obtaining these reports was laborious. The author had to make numerous personal interviews with the pastors of each church. With the cooperation of them, the following reports resulted. They describe briefly the general church situation with reference to the historical origin, educational work, and the way in which the churches are functioning.

Alameda Chinese Presbyterian Church

Mrs. Flora J. Frafer was responsible for the formation of the Alameda Chinese Presbyterian Church in 1881. Miss Garrett and Mr. Woeb assisted her in teaching English to a group of Chinese immigrants, who were then working in that city. Later Rev. Dr. Kerr and Rev. Mr. Lovmis carried on the work. This church has been functioning ever since. The famous Dr. Pond Jue Ng was reared and educated in this mission. Dr. Ng founded the first Chinese Daily newspaper in San Francisco; and through it many Chinese have been brought to Christ.

This Church has only a small membership, but the work of the church has kept on progressing. It has a Sunday School, a Chinese Language School and also an English Evening School. The young people have not been neglected; activities have been carried on for them, also.

Berkeley Chinese Congregational Church

About thirty years ago, under the fine leadership of Dr. William Pond, the Berkeley Chinese Congregational Church was organized to meet the needs of the increased enrollment of Chinese students in the State University and also the needs of boys who were working in various families in the city. Most of these boys had recently come from China. Their large number warranted the establishment of the church by the American Missionary Association of America.

The church maintained a religious program; that is, a Sunday School, Sunday worship service, a prayer meeting which was usually held in the mid-week, and an Evening English School. The boys were immigrants, so the opening of an English Evening School met with great enthusiasm. At times, as many as three teachers were required and the attendance was always over thirty-five. Dr. B. C. Wong, who took charge of the mission, was one of those who learned his A B C's in the Evening English class. He has been on

the faculty of the University of California for a period of more than ten years and rendered a wonderful service to the church while he was in charge.

Sunday School met at four o'clock in the afternoon with an average attendance of about twenty persons. This number included children and adults. This hour was chosen to meet the "off hour" of the boys who were then working.

There were three classes. Two were English classes; one for adults who were of college age, and one for children who could not understand the Chinese language. The third class was conducted in Chinese which was provided for those who could not use English. There was no organization of any kind in the school, and it was not graded. The Bible was used as teaching material.

The Christian church service which followed immediately after Sunday School had its session with the same adults attending. During the worship service, the children were usually playing outside in the church yard; there was directed recreation for them.

The purpose of the Sunday School was mainly to teach the Bible and the stories therein. Children were taught to memorize the Golden Rule and Bible verses. The old Herbartian transmissive method of teaching was used in the church school. Every class was informational centered, so there

was no activity of any sort.

In 1931, the church organized a Chinese Language School. The attendance was about twenty.

Oakland Chinese Methodist Episcopal Church

There was, some years ago, a Sunday School class for Chinese people in the American Methodist Episcopal Church in Oakland. This class grew to such a large size that both Americans and Chinese thought it would be of advantage to the Chinese to form a church of their own in that city. So, with the help of the Methodist Board, a church was founded for the Chinese in 1893.

This church in the past, has done great work among its people, but now, owing to the lack of able leadership, it is a non-functioning church. Mr. Hsien Ju Shih said that when he was there one Sunday morning to visit the church, he found only eight persons in the whole congregation. They were the minister, his wife, and four children, one old faithful member, and Mr. Shih himself.[1]

The church has a Sunday School. The attendance is very poor. In fact, it can not be called a school. Besides this, there is no other kind of education performed by the church.

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1. Hsien Ju Shih, Thesis, unpublished, 1934.

Oakland and San Francisco Chinese Episcopal Church

The San Francisco Chinese Episcopal Church was founded in 1905. During that year, three things had been accomplished; one Evening English School, a sewing instruction class for women, and a medical dispensary had been promoted. Through these social services, they had been able to contact outside people, and had made many converts. Then came the great fire of San Francisco in 1906. After the fire many of the Chinese moved over to Oakland. The purpose of the Episcopal Church was to meet the needs of the people, so the church also moved across the bay. In 1907, the church in Oakland was formally dedicated. In the same year a school for the Chinese language was also established there.

During the end of 1908, the church moved back to San Francisco again, while the one established in Oakland remained there. With the generous support from the Episcopal Mission Board, the first unit of the present church building was erected in that city.

Rev. Chee Ching Wu was graduated from the Church Divinity School in 1912, and immediately after his graduation, he was appointed to take charge of these parishes. (Rev. Wu is the only Seminary graduate working in the San Francisco Bay Region.)

The total membership of these churches is three hundred

and thirty-six. The enrollment in Sunday School is about one hundred and sixty-four. It has two hundred and thirty-one in the Chinese School, and ninety-five in the Evening English School.

As far as educational work is concerned, this church is one of the best in the Bay Region.

Oakland Chinese Presbyterian Church

The Oakland Chinese Presbyterian Church was organized in 1878 by the Home Mission Board of the Presbyterian Conference. It began as a prayer meeting which met once a week in the house of Rev. Mr. Johnson. Later, seeing the needs of a church in Oakland, Mr. Johnson sent his petition to the Presbyterian Board for the establishment of a Chinese church. In 1878 a church was officially founded.

Many noticeable things have been accomplished in the course of the last fifty-six years. A hundred thousand dollar church building was erected a few years ago. The survey shows that it has a membership of one hundred and sixteen, with one hundred and thirty students in the Sunday School and about fifty-two enrolled in the Chinese School. In the adult English Evening School, there are thirty-five students.

There are three Chinese churches in the city of Oakland, and this one is probably one of the most active.

The San Francisco Baptist Church

Rev. J. S. Shuch came home to Sacramento, after many years of missionary work in Canton, which is located in South China. He rented a small house in the heart of Chinatown in his home city and gathered a group of Chinese for Sunday School meetings and taught them English during the week day evenings. This gathering led to the formation of the Chinese Baptist Church there in 1854. The work of the mission was growing so fast that he had to send for Rev. S. N. Fung from China to assist him. In 1870 a branch church was founded in San Francisco. The total number of members in the two churches at that time had reached one hundred and fifty students attending the Language Schools. In 1908 the present church building was built. An additional unit was added on in 1929. It is now one of the most modern church buildings in the Bay Region.

Besides these language schools, an accredited Kindergarten is maintained by the church, in which there is about sixty children attending.

The financial support of the church is chiefly from the Baptist Board. The Chinese members contribute some, but not to a great extent. American teachers are also maintained and supported by the Board. There are four teachers in the English School, and three in the Sunday School. A

part time director for the work of the young people is also furnished by the American Board.

San Francisco and Oakland Independent Baptist Mission

About sixty-three years ago, a Chinese immigrant by the name of Mr. Pon Jue landed in this country. He soon established himself in Oakland, and opened an oriental art store. His landlord, Mr. James Stewart, was a member of the First Baptist Church and he brought Mr. Jue to church and Sunday School. Mr. Jue was soon converted into the Christian faith. He in turn brought with him to his church many of his native brethren. Some American members were quite discriminating, and the treatment the Chinese received was far from being friendly. They naturally felt very uneasy and uncomfortable, and Mr. Stewart also sensed this un-Christ-like attitude toward the Chinese. He then invited his oriental friends to his own house and had Sunday School classes and worship services there. With the help of a Mrs. Broadway and a Miss Alice, he soon conducted an English Evening school. When the students increased to such a great number, it became necessary to secure a larger house on Brust Street as their meeting place. This later became the Chinese Baptist Mission.

In 1880 the first Chinese pastor was sent for from China to take charge of the mission. In 1906, after the

great fire, this mission established another church in San Francisco. A new thirty-thousand dollar church building was dedicated to the service of God in 1925 by this church. In the process of raising money, both for the support of the mission and for the building of the churches in Oakland and San Francisco, the Independent Baptist Mission received much opposition from the Baptist Board and the First Baptist Church of these two cities. They not only refused to give any financial help, but also put many obstacles in their way, which hindered their progress very much.

These two independent churches are now doing fine works among the Chinese. Sunday Schools, Evening English Schools and Chinese Language Schools are maintained. The number of attendance may be found by referring to Table 11.

The San Francisco Chinese Congregational Church

Dr. William Pond was the man who was responsible for the establishing of the Chinese Congregational churches in California. The First Chinese Congregational Church in San Francisco was organized in 1873. Dr. William Pond was a great preacher as well as a great educator. He said once that wherever there were one hundred Chinese or more, there should be a school established for them. With an undying spirit, he worked many years for the service and welfare of the Chinese, establishing schools and churches

Table 11

Number of Students in the Educational Schools

of the Bay Region Chinese Churches

	Sunday School	Chinese School	English Evening School	Kinder-garten	Young People's Org'n.
Alameda Presbyterian	40	15	3	X	1
Berkeley Congregational	38	23	X	X	2
Oakland Presbyterian	130	52	35	X	1
Oakland Methodist	27	X	X	X	X
Oakland Episcopal	51	76	20	X	X
S. F. Baptist	137	118	18	64	2
S. F. Congregational	131	Hip Wo 305	13	X	1
S. F. Methodist	120	"Hip Wo 305	X	X	1
S. F. Presbyterian	212	Hip Wo 305	22	30	2
S. F. Episcopal	143	139	62	X	1
S. F. Cumberland Pres.	160	158	16	X	1
S. F. Independent Bap.	56	60	15	X	X

" Supported by the Denomination.

here and there on the Pacific coast. The Congregational church was the fourth one to open its doors for the seekers of the great Truth and to begin its great mission in serving the Chinese.

From the Boston headquarter, this church received $6,000 annually for support of the needed work. In 1902, the church obtained its formal charter, and Rev. Jee Ki was called from China to be the pastor. In 1908, when Dr. Wu Pond was in the East, he raised a sum of $30,000 (from both Americans and Chinese) for a five-story building, the lower story of which served as the church. The upper floors were used as apartments. The income which accrued from rent of the apartments was found to be sufficient to support the work. From then on the church did not have to apply for mission aid from the Boston Board.

This church has now a membership of 270. It is one of the most progressive churches in the Bay Region. Besides carrying a Sunday School with an enrollment of 150, and the language schools, this church also sends money back to China to support a rural church with two full-time workers there. As far as the survey goes, this church is the only one found sponsoring this type of missionary work.

The young people's organization, and women's society are quite active. In 1933, a boys' club was organized by

the church. This club has a membership of 70 boys. The purpose of the club is to provide directed recreation for the boys during the afternoon and evening while they are not in school. The church is open not only on Sundays, but it is filled with boys and adults every week day.

The San Francisco Chinese Cumberland Presbyterian Church

Mr. Sing Quat Kum graduated from the Cumberland Theological Seminary of Tennessee in 1900. He came immediately after graduation to San Francisco to start a Cumberland church. After a few years of laborious effort, he was able to gather a number of members, and the church was formally established in 1906.

In 1921, a new church building was built on Clay Street, San Francisco. This was made possible with the great financial help of the Mission Board of the National Cumberland Church organization. At the present time, this church still receives about one half of the total budget from the Board.

Although they are performing all the necessary functions of a church, such as Chinese Language School, English instruction, etc. yet as a whole this church struggles to exist. It is by no means a thriving church.

The San Francisco Methodist Episcopal Church

The Methodist Episcopal Church started the Chinese Christianization work in San Francisco China-town in 1870.

An elaborate building was erected in 1911. During that time the church rendered valuable service, but later when the Home Board changed, the new general secretary had rather indifferent attitude toward the Chinese. For this reason, the work of the church began to decline. The Chinese pastor resigned. The members reported the attitude of the local secretary to the Methodist Episcopal Board in New York, but no action was ever taken. Although the church is still existing, no effective work of any kind has been done lately.

The San Francisco Presbyterian Church

The nucleus of the Christian work among the Chinese in the United States was started in 1852 by the undying efforts of Mr. A. W. Louis who saw the needs of introducing the great Gospel to the Chinese. This project was soon taken over by Rev. Konduck. In 1853, the Chinese Presbyterian Church came into being in the heart of China-town in San Francisco. This was the first Chinese church ever formed in this country.

In 1859, the Presbyterian Board in New York took over the responsibility of the work, and during 1866, twelve persons were converted. These were the charter members of the church. Rev. Kong Duck was sent for from China in 1870. He had the honor of being the first Chinese pastor to land in America. In 1882, the membership had increased

to one hundred sixty-six, and kept increasing as the years went by.

In 1873, the famous Girls' Home was organized. Miss Donaldina Cameron has rescued more than three thousand unfortunate girls from homes and those who were victims of the white slave traffic in the last thirty years. She has under her care now about 76 girls and women. She has done a wonderful piece of Christian work. Those women who come out from her home are faithful Christians, and are leading a normal life once more.

In 1925, an orphanage was established in Oakland under the direction of the Presbyterian Mission Board. Many children are cared for there now.

A full time Religious director is rendering service in this church. She is supported by the Board. Her methods of handling the youth of today is so out of date that she is not doing as much as might be expected.

The Sunday School

"If a church is without a Sunday School, it won't be much of a church." This represents the common sentiment of Chinese church goers. However, at the same time they think that the Sunday School is not a part of the church, but a service that the church must render. The survey of the churches revealed the fact that although every one of the 12 churches conducted a Sunday School, none of them took the matter very seriously. None of the schools were departmentalized. They had no plan for curriculum and no adequate teaching material. They were all informational centered. To know the Bible and to be able to recite a few verses was the main purpose of the Sunday School. We realize that:

> "The educational center of gravity is now in the pupil as a growing personality rather than in the lesson which the teacher desires to transmit. Hence the great emphasis which is being put on character. We ask about a boy or a girl, not first and foremost, what does he know? or what can he do? We ask, what sort of a person is he becoming?[1]

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1. Report of the Jerusalem Meeting of the International Missionary Council, 1928 Vol. II, P. 69.

In the history of the 12 Bay Region churches, there could not be found a record stating there had been a conference or a training course for Sunday School teachers. No wonder, as the information from the survey showed, the great majority of the teachers were without training in teaching. The backbone of the church, we may say, is church-school; that is, the future of the church depends largely on what kind of religious education the children get while they are young. A house should be built on solid rock instead of on loose sand. It is urgent that a remedy be found immediately for this sad situation.

"No one will claim that any single change can set all things right; yet intelligent, straight-out adherence to Christianity's personality principle ascentral and organizing idea of the whole enterprise would work wonders with leadership training." [1]

Nine out of the twelve churches used the Sunday School material and Lesson Helps, published by the China Baptist Publication Society in Shanghai, as the text for classes.

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1. Coe, George A. "What is Christian Education?" P. 235.

This material was "based on the Bible portions and topics usually called the International Uniform Lessons. Sub-topics are prepared for Intermediate, Junior, and Primary children. An effort is made to adapt the material to the age and ability of the children. From the general topic and Scripture passage are selected those truths which may most readily be comprehended by the children of a particular age, and that are most suitable for the spiritual and intellectual development of the child." [1]

This material is, however, centered too much on information and knowledge of the Bible. The Bible was used as a textbook in several churches. One Sunday School this year is studying "Proverbs" in order that the students may gain wisdom.

Materials in English, such as the "Bible Stories for Children," by Pilgrim Press, and "Westminister Quarterly" were also used by several Sunday Schools. A carefully planned curriculum and well selected materials meeting the need of children seemed out side the consideration of the churches in the Bay Region.

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1. Quoted from the Preface of the Quarterly. Published by the Baptist Publication Society, Shanghai, China.

Adult Education

Information was obtained from twelve churches concerning their program for adult education. Out of the twelve, there were nine conducting evening English schools in which instruction in the usage of the common English language were taught, and the skill of using it developed. As a rule, two periods were used on both Monday and Friday evenings for religious meetings. The meanings of the Bible or a short inspirational talk by the local pastor was given. The purpose of the school was chiefly to instruct the students in the mastery of the English language, thus enabling them to find work in American families and to equip them with a knowledge of English. This sort of Evening Schools cannot be classified as Christian Education.

The evening schools were crowded to the limit about a decade or two ago, for many Chinese immigrants were admitted to the States then. Soon after the Exclusion Law was passed in 1924, the number of Chinese entering was greatly decreased, and thus came the decline in the evening schools. The total number of students in the nine churches is only 196. It seems obvious that a few years hence this form of instruction will be dismissed from the

churches. There was such a school conducted by the Berkeley Chinese Congregational Church, but since the attendance did not warrant such a service, the church discontinued the evening school in 1933.

There is no other form of adult education other than the evening schools. Adults do not attend Sunday Schools. It is thought that Sunday Schools are for children only. There are only two adult Sunday School classes; one in Berkeley, and the other in the San Francisco Presbyterian Church.

The Young People

No one can fully understand the present conditions among the Young Chinese People of today without some idea of the background from which they sprang. From the following chapter on "The Chinese Native-born", page 32, the reader may get a general glimpse of the prevailing situation; that is, the social and economic back-ground of the young people. The recent survey revealed that most of the young people do not have any church affiliation either directly or indirectly. Should the blame be placed upon the young people themselves, or is it the fault of the church? It is needless to point out that churches in the Bay Region have not realized the importance of work among the young people. The following table on the next page will convince that this is a fact.

From the very beginning of Christianity, we understand that the spread of the Gospel and the work of the Kingdom of God depends largely on the youth. John the Baptist, St. Paul, Martin Luther, and Wesley are examples. They performed wonders when they were young. But the churches of today do not seem to realize the importance of young people's work. The youths of today will be the masters of tomorrow. They will be the ones to carry on the work

Table I

Young People's Organizations Of The Chinese Churches In The Bay Region.

	Number of Organizations	Number of Attendance	Young People's Director
S. F. Presbyterian	Two	30	One
S. F. Congregational	One	16	None
S. F. Baptist	Two	21	One
S. F. Methodist Episcopal	One	12	One
S. F. Episcopal	One	18	None
S. F. Cumberland Presbyterian	One	8	None
S. F. Independent Baptist	None	None	None
Alameda Presbyterian	One	8	None
Oakland Presbyterian	One	20	One
Oakland Methodist Episcopal	None	None	None
Oakland Episcopal	None	None	None
Berkeley Congregational	One	17	None

of the church in the future. It is, indeed, a very sad revelation, that the recent survey has brought to light; namely, that the churches in the Bay Region show no program at all for the young people. The reasons why the young people do not go to churches are many. Their attitudes toward the churches are as follows:--

1. The young people are dissatisfied with the Church as it is. They do not hesitate to speak of the faults of the pastor and the leading members. They feel that the program of the Church is sterotyped and fails to meet the needs of the new order. Nor do they find in it the fellowship that they crave.

2. There is the natural restlessness of youth, impatience with things as they are and a desire for new ways of expressing the new life that is within them.

3. Young people are torn between loyalty to their country which they idealize, and loyalty to their Church, which has not yet captured their imagination and too often has been linked with foreign control.

The American Born Chinese

The first immigrant Chinese to land in the United States were two men and one woman, who arrived at San Francisco in 1848. In 1890, the number of Chinese in this country had reached 107,488, but from that date the census revealed a steady shrinkage, the count in 1920 being only 61,784. An Exclusion Act was put into effect in July, 1924. This made it extremely difficult for Chinese to gain entrance into this country. However, the census of 1930 showed the total number of Chinese was 74,964. In view of the fact that hundreds were being deported every year, and the restriction of Immigration laws, the average person would conclude that the number of Chinese would have decreased, but instead it has been increased. This increased figure represents a great percentage of native born. The following statistics will illustrate:

Chinese Birth in San Francisco

1907	53
1912	143
1917	184
1922	347
1927	438
1932	323

The average number of Chinese births in the City of San Francisco from 1920-1930 was 362.

This data has been obtained from the Department of Public Health in San Francisco. The idea of raising a big family is quite a contrast to that of the American's. It is a general practice among most orientals.

Most of the Chinese in this country come from Kwang-tung province. The Lee, the Wong, and the Chan are among the prominent families. There are many family and county clubs in the Chinese community. These social organizations are of great importance to the older generation Chinese. He always lets such an organization represent him. The older generation of Chinese live in a very remote world. The less remote from the westerners is the younger generation which is Chinese born. These young men are aggressive and discontented; they seek new ideas and are passionately devoted to the new China. The native born knows about neither the old China nor the new. The contrast between the Chinese born in this country and their parents is sometimes startling. They have not the slightest ambition to follow in the foot-steps of their parents. These young Americans belong to no fixed pattern; they have blossomed into a great profusion of varieties in the

American air. Some of them are athletes, some are Tong men, some belong to the sheik and the flapper types. In San Francisco, which is the oldest Chinatown on the Coast, the native born Chinese already control one of the voting districts of the municipality, but whatever their variety, most of them are making the discovery that for them the world grows constantly smaller instead of larger. The young American Chinese are people of three fatherlands, one America, one China, and the last, where they find themselves grounded as in an inland bay, is a Chinatown.

The Chinese community is by far from being self-sufficient. It is indeed impossible for the American borns to stand off and live their own lives. Somehow they have got to find a place in American society in order to survive. And yet, no matter what their qualifications may be, evidently the only place they are wanted is in positions that no American would fill.

Many are giving up the fight. "Why get an education?" they say, "Why try to do anything at all? Probably we were meant to be just a servile class." This constitutes a new shiftless, pleasure-seeking second generation element in the Chinese community. The higher type of

individuals who do not accept this defeatist philosophy are a little more subtle. Instead of trying to drown out their unhappiness with mere pleasure-seeking, they sometimes turn to religion. They come to the church trying to find comfort and relief from their economic and social misery.

Since they are not able to read or write Chinese, the American borns can speak only a little of their own language, and since they are totally ignorant of their native customs, history, and traditions, they are not willing to go back to the old country. The trouble is that they have been too thoroughly Americanized. They attend American schools, speak English exclusively, and know practically nothing of China except what an average American knows. Physically they are Chinese, but culturally they are Americans.

The condition of the young Chinese in America give the church a real challenge. What program can the church offer to her young people? From the situations presented above, it is quite obvious that it is the duty of the church to give these American borns a living religion through which they may obtain strength, courage, hope, and enlightenment.

The Relationship of the Church With the Chinese Community

"The church is a member, or so to speak, a collective citizen, of the community. Accordingly, its program must be integrated with and mortised into the community life, if we are to construct and operate a unified program of Christian teaching and living." [1]

The church is not only a member of the community in which it is located, but should be a leader and a guide of the community. "Thy Kingdom come, in earth, as it is in Heaven," can not be realized by preaching alone. Jesus gave us a striking example, for He went out and mixed with the people of His time. By so doing, He was able to meet their need, and gave remedy, Christianity, largely speaking, is based on the action of its followers.

"Still another reason for believing in a larger function and mission of the church is found in the fact that every strikingly successful church is found to be deeply concerned with the needs of the community, and is carrying out a broad and comprehensive program of

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1. Harper, W. A., An integrated program of R. E. Macmillan Co., New York. 1926, P. 85.

service." [1]

The result obtained from the survey of the twelve Chinese churches in the Bay Region revealed the fact that the churches were meeting only part of the needs of the community. The best example of a church which truly meets the needs of the community would be one which would establish a Chinese Language School for American born children under the management of the church. The educational and cultural development of the child is not complete without the knowledge and background of his native language, through the usage of which the child is able to get the rich culture and great philosophy which are typical of his fatherland. The evening English School could be mentioned as another example of how the needs of the community might be met.

No "Moral Reconstruction Program" for the community carried on by the churches in the Bay Region could be found. Fault-finding preaching was heard from the pulpit, but this was all. This method of preaching does not do the community any constructive good.

"The church must read her Master's life and teachings

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1. Gill, O. C., Six Hundred Country Churches, P. 41.

with a view to a less fault-finding interpretation of His will, plan, and purpose. When this is done, endorsement will be forthcoming of the opposite policy that the church should seek every opportunity to integrate and mortise its work into the work of the community, so as to furnish motive, inspiration, aspiration, ideals, and sufficiency of spiritual energy to enable men to live the Christian life as true servants of the whole realm of human experience." 1

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1. Harper, An integrated program of Religious Education P. 87.

CHAPTER III

Presentation Of Case Studies

In the preceding chapter, comment has been made upon the existing situation in the general program of the church from the view point of religious education. It has described a birds-eye-view of the whole area. Its purpose is to give the reader a concept of the historical and social background of the Chinese Churches, and aims to suggest what measures are needed to remedy the prevailing condition.

In this chapter, we will endeavor to present a more specific situation, the perspective of which will undoubtedly acquaint the reader with fuller details and lead him into the matter more deeply.

An actual teaching observation was made in one of the thriving churches in San Francisco. The writer visited the Sunday School class which was in session. The method of teaching which the teacher of that class employed, the conversation which took place, and the general procedure was recorded in detail. The class was conducted in Chinese, and the writer regretted that he didn't know short-hand to cover the session more in detail.

The report, however, will give the reader some idea regarding the actual situation. Observations of a church school and a Chinese Language School were also made and the results recorded.

Teaching Observation

This report of observation was made in one of the more progressive and modern churches. At 10:40, the observer arrived at the church. It was a tall apartment house facing a big public park across from the Hall of Justice. The observer was told by the preacher that this church was the only independent one in Chinatown. Apartments were rent to members only. The income is sufficient to meet the current expenditures. If it was not for the big signs on the front doors of the church, one would never suspect that it was a church.

The observer entered the front door and turned left at the end of the hall-way to a rather large church parlor which was furnished with fine furnitures, pictures, and beautiful rugs. The parlor was at the back part of the church auditorium which was on the ground floor. There were several small girls enjoying a good fellowship. There was nobody in the church auditorium at that moment.

Observer: "Good morning, girls. When will your Sunday School start?" (The question is made in the Chinese language, for the children in San Francisco speak their native tongue.)

A girl, who was playing with her baby sister, answered,

"Good morning, Sir. Our Sunday School starts at 11:00 o'clock."

Observer: "Thank you." (He looked at his watch.)

Girl: "Sir, please sit down. Our teacher will be here soon."

Observer: "It is very kind of you, indeed. But I'll go out for a while and will be back again."

In looking about, the observer saw that at the other end of the auditorium, there was a platform which was about four feet above the floor; behind the pulpit, which was on the platform, there were a few rows of chairs for the choir. The organ stood in the center of the platform behind the chairs, with golden colored pipes above. Several pots of ferns and house-greens were on the platform. An old fashioned piano was at the right hand corner across from the pulpit near the wall. In front of the platform in the center was a small table, on top of which was a bouquet of flowers, a long-handled bell, four collection plates and several hymn books. There were two rows of pews on either side of the auditorium with a center aisle covered with a carpet. The auditorium was well lighted. A great sky-light was directly above at the center. During the worship service, the

lights under the balcony on the right were turned on. The walls were of pale cream color; the wood-work and the pews were in brownish varnish. Two portraits hung on the left hand side of the wall; one an American and the other was that of a Chinese.

From the street outside, there came cheers and shoutings. The observer went out again. In front of the church was a group of boys playing football. A handsome young man, dressed in a dark suit with a colorful pocket handkerchief to match his necktie, was directing the boys and refereeing the game. Some of the girls were playing "Hop-Scotch" on the side-walk; others were talking and watching. Some more children arrived. They were dressed gaily. Many of them wore bright colored silk dresses. Three teachers, the pastor of the church, and the superintendent also arrived. They joined with the observer in watching the games. At 11:07, a little boy rang the long-handled bell.

Mr. Chan: (The young man who directed the football game.) "Come, come, it is time for Sunday School."

Boy: "Can we make this touchdown before we go in, Mr. Chan?"

Another Boy: "Please, teacher! We will be ahead if we could make this touchdown."

Mr. Chan: "You can play again when the school is over."

The boys followed their leader without any more resistence. They fixed their coats before entering the church. They were healthy looking and well dressed. Evidently they were from well-to-do families.

When the observer entered the church, he noticed that it was very noisy in the auditorium. Everyone was either laughing or talking.

The girls occupied the pews on the left-hand side, while the boys were on the right; small ones in front and the big ones in the rear. The children became quiet as soon as the superintendent walked up to the platform. Two big boys in the back rows were still talking about football. The girls on the other side of the aisle asked them to stop their talking.

Girls: "Shsh------Pipe down!"

The boys did not reply, but stuck out their tongues simultaneously.

The observer was in the church parlor which was at the end of the auditorium. With him were the preacher and four teachers. One of them was whispering with the preacher, and two of them were reading lesson books,

as if preparing their lessons. Only one teacher and the observer were paying close attention to what was going on.

Superintendent: "Please all stand up and sing 'Praise Him!" (The congregation stood up and sang.)

Superintendent: "Sit down, please." After this was done, he continued, "Let us sing hymn No. 17, 'Jesus Loves the Little Children'".

The children evidently knew this hymn well. Many of them sang without looking at the book. They sang it with order and softness.

Superintendent: "Now I want you all to bow your heads, and close your eyes while we pray to our Heavenly Father. I will ask Rev. Leong to lead us in prayer."

The children bowed their heads. Some of them bent over and rested their heads on the back of the pews.

The prayer was long and fervent. The minister opened with thanksgiving, then asked for forgiveness of sin, for the salvation of mankind, of China and of the church. The children's needs were not mentioned, beyond asking that they be obedient and that they study hard. The children were quiet at first, but as the preaching, in the form of a prayer, went on, they became restless.

From here and there came sounds of yawning and moving. The little children were very uncomfortable for their feet could not touch the floor. There was no great disorder, but genuine weariness. A great relief came when the prayer was over. Then another hymn was suggested by the superintendent. The children were dismissed to their classes, which were in the basement and on the balcony, after the hymn was sung. The observer followed the primary group to the balcony. The teacher of this group was Miss Wong, a student from China.

Miss Wong: "This is our classroom."

Observer: "Thank you. It is a very big room."

This classroom was the pastor's study. A big desk on the left hand side facing the door. On the right was a long table with high-back chairs surrounding it. Two book cases, a blackboard, and a small organ constituted the equipment. The children sat down quietly, inspite of the fact that the chairs were far too nigh for them.

Miss Wong: "Are you all going to the Public School?"

Many hands were up.

Several: "I do."

Poo Toy: "I like school very much, Miss Wong."

Miss Wong: "I am very glad you do."

Sun Lee: "I do not like my teacher."

Miss Wong: "Why?"

Sun Lee: "I don't know."

Miss Wong: "What do you do in school?"

Ala Dora Fong: "Study."

Marian Ton: "Drawing."

Sun Lee: "Reading."

Miss Wong: "When I was a little girl in China, I went to a private school in which I was taught how to read and to memorize the say sayings of Confuscius and of other great sages. We had only one teacher in the whole school."

Martha Jee: "My father said that I am going back to school in China soon."

John Chun: "My brother went to China last year. But he wrote us that he wanted to come back here."

Miss Wong: "Look at this picture which will show you a picture of the school in the time of Jesus." (She distributed one picture to each of her students.)

Miss Wong: "This picture represents the kind of school that Paul attended when he was a child. He learned about the Bible, the laws, and everything."

Then the story, about Saul in Tarsus was told.

The children listened with great delights.

After the story, papers with figures of houses, trees and birds were handed to the pupils, which they were to color with crayons.

The bell rang soon after the children began coloring. The teacher then told them that they could take the paper home. She followed her pupils who went down stairs with the observer.

Observer: "You have a group of lovely children. What is the attendance of your class?"

Miss Wong: "I have about ten students. Two were absent today on account of illness. I will go to see them this afternoon; they live not far away from here."

Observer: "That's very nice."

The children took the same seats as before, when they were in the auditorium. It was very noisy there.

Superintendent: "Now we shall have the report of the Secretary-Treasurer." A boy immediately went up to the front with books and envelopes in his hand.

Treasurer: "Last Sunday, the attendance was 114. Today we have 117. Collection for this morning was $1.94."

After the report he went back to his seat.

Superintendent: "Thank you. This morning Mr. Chan's class will review the lesson for us."

At this moment Mr. Chan stood up and was followed by seven boys ranking from about age 9 to 12. The class marched down the center aisle and went up on the platform. Mr. Chan helped them to move the pulpit aside and to place a chair on the center of the platform. A boy sat on a chair, with five others sitting on the floor with their feet folded.

Teacher: (The boy who was on the chair acted as the teacher.) "Chong Lee, please recite your Golden Rule."

Chong: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the Truth. II Timotheus 2:15."

Teacher: "Very good. Now, Tin Jue, please recite yours."

Tin Jue: "Do your ut---------Do your utmost------."

Teacher: "You lazy boy! Don't know your lesson again." (The teacher reached for a long stick and hit him on the head.) "You may stand up in that corner over there."

The audience laughed.

A small boy went up to the platform from the rear of the room holding several books in his hand. He walked

up to the teacher.

Teacher: "My little boy, what do you want?"

Boy: "My name is Saul, I am a Jew, a native of Tarsus in Cilica. I want to come here to study."

Teacher: "Very well, you may sit down." (He explained the Golden Rule to his pupils and made them recite aloud twice.) "It is noon now. You all may go home, and do not forget to come back."

They stood up and came down from the platform. The audience applauded and began to talk.

Superintendent: "It is indeed very fine. Now shall we all stand up and sing hymn No. 120, 'Blessed be the Tie'." Three stanzas were then sung.

Superintendent: "Repeat the Lord's Prayer."

This was done with reverence.

Superintendent: "You can go home now."

The children marched out. The observer followed. At the door a boy yelled, "Where is the football?"

Comments and Criticisms

The teaching method used in the Sunday School under discussion was too much centered on information and a knowledge of the Bible. The lesson taught to the students had no connection with their daily experience, and hence it offered no solution for meeting their needs. To know the story concerning the school conditions in Jesus' time was indeed important, but what lesson and guiding principle did the student get from mere facts without any moral significance?

The school assembled, before and after the classes, in what was supposed to be a worship service. However, the procedure and atmosphere were far from being worshipful.

Dramatization of the lesson on the platform gave the students a good impression of the story. It served, it seemed to the writer, as a form of entertainment, and that was all.

We recommend:

That the teaching method should be made more of the creative type, so that the students can develop their personality while they are learning.

That there should be only one short period of gathering in which a worship service would be conducted by the superintendent. A sense of devotion and the presence of God should be developed in this worship service.

That the school be departmentalized. Students should be grouped by grade as they would be in secular school.

That the training of teachers should be taken up immediately, so that a more valuable service for the students could be rendered.

Church School Observation [1]

The school meets on Sunday morning at 10:30. The observer arrived at the church on time. There was nobody in the church yet except the pastor and the superintendent. The students began to come in later however. By the time the superintendent called for the worship service, it was 10:48.

The Sunday School began with the singing of the Doxology. The pastor was then asked by the superintendent to lead the congregation in prayer. Hymn "Love Lifted Me." was sung. The superintendent made some remarks concerning the classes. After this was done, he dismissed the meeting, and the classes were held.

There were three classes in the Sunday School; two English classes, one for adults who were of college age, and one for little children who could not understand Chinese, and one class conducted in Chinese.

The adult English class was under the leadership of Mr. Leung who was an experienced teacher. The book by William Hiran Foulkes, entitled "Youth-Ways of Life." was used as the class textbook. The discussion method was

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1. A small church in the East Bay.

employed. The observer was told that this class was a very interesting one.

Mr. Wei was the teacher for the Chinese class, which consisted of ten middle-aged adults and about the equal number of high-school aged boys. There was no textbook for this class. The teacher, it seemed to the observer, had nothing worthwhile to say at all.

An American woman was the teacher for the children's class. They were studying the life and teachings of Jesus Christ. The Bible was used as a text. Coloring of pictures and singing constituted the program for this class.

After classes were over, the students met once again in the auditorium. The Secretary read the minutes of the preceding meeting, and the Treasurer reported the amount collected for last Sunday. The superintendent then asked whether or not there would be any business to be brought up. There was no response from the audience.

The worship service was closed with the singing of a hymn and the repeating of the Lord's Prayer. The attendance of that Sunday was thirty-six.

Comments and Criticism

Two questions would immediately arise after the reader had read through the brief report on the Church School observation, which was conducted in one of the churches in the Bay Area. These questions are:

1. How were the worship needs of these children being met?

2. Should the aim of the church school be to give some Bible information regardless of its fitness to the age, or should it be to give some knowledge that will help the child to better live as a Christian?

The elements of worship are to be found in hymns, prayer, and a reverent atmosphere. The lack of previous planning and preparation by those who are in charge often prevents the creation of a worshipful mood. The report shows that there was no special place in the program of the church for leading the children in worship. The teachers were untrained and showed lack of preparation. Hence the unstimulating environment resulted. Can a pupil acquire the great Truth, develop his personality, mold a high moral character by reciting the Golden Rule and memorizing Bible verses? Some one said that religion is caught but not taught. We dare say that this church school has missed both. Unless the whole set-up of the

program and organization of the school be worked over, they could not expect to accomplish much.

The Chinese School [1]

I. Situation

At four o'clock every afternoon, except Sunday, one would see a number of Chinese boys and girls, ranking from five year to seventeen year old, gathering in the Berkeley Chinese Congregational Church. They are there to attend the language school. These children are American born and speak English exclusively. The parents realize that they must educate their children to study Chinese, because without the knowledge of their native language it is quite impossible for them to appreciate their own culture.

Realizing the importance of teaching Chinese to the children, and realizing that by doing so , the church can reach more outside children who otherwise have no connection with the church whatsoever, the School was organized by the Church in 1931 with an attendance of ten students. They came from rather cultured and well-to-do families, who were members of the church. In 1932, the school was departmentalized; the students were then separated into three classes. Teaching materials were selected

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1. The School is located in Berkeley, California.

with great care so as to be in accordance with the students' knowledge of the language. The attendance was soon increased to twenty-one. Most of the new students enrolled were from West Berkeley. They were from families of a lower type and had never before been to a church.

II. Objective of the School

1. To give instruction in the Chinese language.
2. To cultivate the appreciation of the Chinese culture.
3. To train students in the common usages of the Chinese language, and skill in using it, so that they will be equipped to serve their fellowmen in this country, and to help them when they go back to China.
4. To encourage a better understanding with their elders.
5. To enable the students to converse in Chinese.

III. The Resources of the School

1. The personnel consists of a full time teacher and a part time assistant.
2. Classes meet at four to six-thirty every day in the church building.

3. There is only one class-room, in which the biggest class in the school meets; the others meet in the church auditorium. Blackboards, tables, and chairs are available for the students' use.

IV. The Working Plan of the School

All classes meet in the afternoon. The study period is divided into two parts with a recess of twenty minutes between.

The purpose of the school is to teach the Chinese language, therefore activities in the classes are focused to achieve this end. Teaching of textbooks, reciting, memorizing, and discussion constitute the daily task of the school. On Friday there is a short period for a quiz. Following this, the classes assemble in the auditorium, at which time the student officers take charge of the meeting.

The procedure of this meeting is as follows:

1. The president of the student-body calls the meeting to order.
2. The secretary then reports the minutes of the previous meeting.
3. Reports of students' misconduct during the week

are given by the class presidents, and judgment is passed by the president of the student-body.

4. Story-telling by assigned students.
5. Each class dramatizes the stories that they learned the previous week.

Saturday is a day for composition and making of sentences. The second period of that day is devoted to playing games with Chinese words. This helps the students to build up their vocabularies.

In order to acquaint the students with the conditions of China, beautiful slides are shown to them occasionally.

Besides the teaching of skillful usage in language, the school also emphasizes character building. The activities for this purpose are as follows:

1. Discussion of the teachings of Jesus and Confucius.
2. Inspiring stories of noble personalities are told and dramatized.
3. Discussion on happenings in the school.
4. Personal conferences with students by the pastor and teacher.

Comments and Criticism

The school is by far the best among all the writer visited. This school is graded according to the knowledge of the Chinese language that the students possess. The teaching materials are carefully selected to meet the needs of the pupils. It endeavors to cultivate the appreciation of the Chinese culture and to develop the moral character of the student. The teaching of the language is only a means to an end, and not the end itself.

CHAPTER IV.

A Proposed Program Of Christian Education

By Program, we mean a deliberate plan. Many of the attempts at educational work in the church scarcely deserve the name of program. It is not merely something to occupy time that the church needs, but rather a definite plan of education. Before we consider the program itself, we should like to say a word concerning the principles from which our program is drawn.

First, the program must be in accord with the best educational principles.[1] The fundamental theories of education apply to church as well as public school, for education is education whether it is religious or secular. The new "Creative" theory, which has recently been made famous by Dr. John Dewey and others, has proven applicable, and quite superior to the transmissive methods. It has been used successfully in secular schools and can also be brought into use in the teaching of religion in the church school.

Secondly, the program must be universal. There is

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1. Mayer, H. C., The Church's Program for Young People, P. 57.

many a program based on certain provincial traditions or history which may succeed in that section, but may not be of use in others. The program which will succeed must be so sweeping in its ideal and scope that the church in the other sections of the country will be challenged by it. This means that only a program based on sound educational doctrine can meet such a demand.

Thirdly, the procedure of the program must be simple. Every program must be used by local leaders. The more complex the procedure of the program, the more impossible it becomes for the leader whose time and training are limited. A program which will not meet the needs of every person is of no value. The program which will bring results must seek first to benefit the individual in the particular way he most needs. To accomplish this, there must be simplicity in the procedure of carrying out a suitable program.

A Program of Christian Education for Children

The whole child is to be our concern: his physical health and development, his growing intellectual needs, his worship needs, and his social needs.

(1) Health Program:

This will need to be planned by the various trained health workers. Attention to out-door sports, health habits, public sanitation, care of the baby, etc., should be emphasized. The death-rate of babies in San Francisco is considered the highest in the whole United States.[1] The sanitary conditions in Chinatown are usually neglected by the city, and it is always too crowded because of its dense population in a limited area. Therefore, the church should promote a health program for children as a religious educational project.

(2) Knowledge Program:

Curriculum and materials should be planned and selected with great care. Without this, there will be no successful church school.[2]

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1. Report of the Department of Health of San Francisco, 1932.
2. See Appendix III for teaching materials.

(3) Worship Program:

Spiritual development is a matter of growth in appreciation of spiritual things. A child grows physically when he is given the right food and when he gets the necessary sunshine and fresh air and exercise. Our knowledge program, we may think of as the food, and our worship program, we may think of as bringing the child into the sunshine of the presence of God.

(4) Fellowship and Service Program:

In which an effort is made to direct the children in learning to live for and with others.

(5) Daily Vacation Bible School:

This type of school has been carried out very successfully every year by the American churches throughout the country. But this movement has not reached the Chinese churches yet. It should be adopted as soon as possible to take care of the long summer months in which the children have no supervised activities of any kind.

(6) Week-day Religious Education:

The week day church school has been maintained successfully by the Berkeley Council of Religious Education in Berkeley, California. This project

will be worth while for the Chinese churches in the Bay Region to sponsor.

(7) Clubs for Children:

Such as the Junior Christian Endeavor, the Junior Epworth League, Friendly Indians, the Sunbeam Band, and other types of similar organizations. The club is used in addition to educational and religious classes because it provides a way of meeting the immediate interests and needs of a group. Above all, it provides the atmosphere that leads to intimate discussion through which personal guidance and advice, in matters spiritual and in various personal problems, may be given.

A Program of Christian Education for Young People

The chief defect of the present program in the Chinese churches in the Bay Region is that they are not based upon the experience, interest, and needs of the young people. A good program should deal with the all around development of personality. Hence it should be a Sunday and week-day program meeting the varied interests and needs of youth. A well planned program should contain the following five phases of work, namely: worship, service, study, social and recreational life, and personal religious life.

Worship and devotion:

In the outlining of worship programs, there are four steps which should be taken into consideration. The first of these is the choice of a particular theme or aim. This should be carefully thought out and stated preferably in writing. These aims should be arranged so that they would carry out a unified plan. The second step is the gathering of the materials. There will be music and songs, Scripture, prayer, and whatever else is to be used to complete the entire procedure. The third step is planning the details of the program. The opening service needs

special attention, since it decides the spirit of the program. Sequence must be watched. Proper emphasis and climax must be planned. Materials must be tested and tried to see how they work. The fourth step is the checking and testing of the program. It must be checked for time and coherence. The material must hold together; otherwise the force of the program is lost. If these processes be carried out carefully, a successful worship service will result.

Study:

To attain best results, the task should be planned and carried out by the young people through a designated committee. According to the standard of the International Council of Religious Education in America, there should be included under this heading, instruction, investigation, home reading, discussion, out of which will grow an understanding of the Bible and its teachings, the Christian religion, the Christian church, principles of moral and religious living and Christian service, and the application of Christian ideals to the specific life problems of the group; it should aid the individual in interpreting on his present level the Christian decision he has already made, or in making such a decision for the first time.

Service:

The work planned in this phase of the program is vitally essential to the development of the responsibility of the youth toward the church and society. Like the preceding type of work, it ought to be planned and conducted by a committee.

Some of the activities are as follows:

(1) Interest and participation in the work of the church.

(2) Participate in welfare campaigns, etc.

(3) Maintain interest in community welfare (charities, relief work, health work, educational projects--such as teaching in the evening school, etc.)

(4) Maintain interest in civic welfare.

Service groups of all kinds are popular in many parts of China. The Y.M.C.A. recruits from the schools and colleges in the city, students willing to volunteer for summer service in villages scattered throughout the Three Eastern Provinces. In 1928, there were 400 students engaged in this service; in 1929, the number had grown to 800 and in the summer of 1930 the total reached 1,100. [1]

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1. China Christian Year Book, 1932. Shanghai, China.

Social and Recreational Life:

Very little study thus far has been made of the kinds of recreation which should be promoted, or of the technique for the promotion of such a program. The fellowship with one another, the inter-class cooperation, and the out-of-door life should be very carefully planned by the committee of the young people.

Personal Religious Life:

Effective programs of religious education for young people will lead individuals to a personal faith in God, acceptance of Jesus Christ and His way of life. To attain this aim, the following phases of work should be taken up by the leaders of young people: to follow Jesus in prayer life, character, and service; Bible study and forums on personal and religious problems.

Religious Conference:

A carefully planned conference for young people should be scheduled at least once a year. The young people from different denominations and various places may have a chance to meet together to find a solution for their problems, to obtain true fellowship, to enjoy directed recreation, and to devote time for study.

Vocational Guidance:

This phase of work must occupy an important place in the work of religious education of the church among its youth. Mr. Hsien Ju Shih said that in order to Christianize the nation, and that the program of the church be more fitted to meet the practical and helpful needs of the people, the program for vocational guidance must be promoted. [1]

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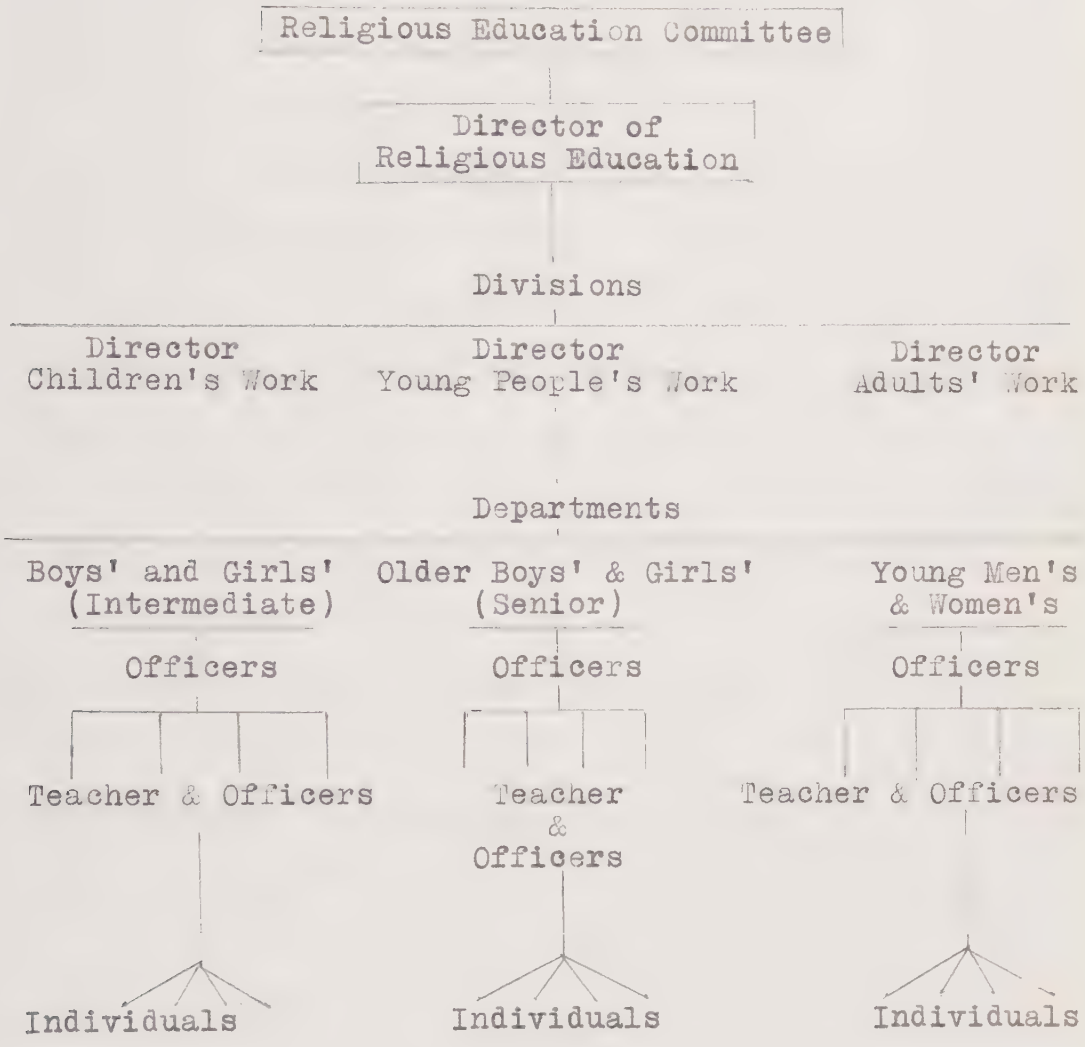
1. Shih, Hsien Ju, Thesis 1934.

Young People's Organization In The Church



A Program Of Christian Education For Adults

The program for adults should be designed to meet the real needs of the people and it should be found to have a very distinct character of its own. It requires specially trained leadership, equipped to cope with the intense and complicated life of the American city, if the church is to be successful in reaching the hearts of the people with the Christian message and in bringing to them the more abundant life.

Sunday services are primarily conducted for the spiritual development of the adults of the church. This traditional function is very essential, but an educational program, at the same time, we think, must link up religion with life. So aside from the worship programs that the churches now are using, we recommend the following additional ones for educational purposes.

Classes for Parents: In the Bay Region, and other places too, most of the adult Chinese belong to the immigrant class. Their educational background can be classified to very little. As a means of teaching them, classes for parents should be conducted. Technique and methods of rearing and educating their children should be taught, and attention to the Christian nurture

of their children should be emphasized.

Organizations for Women:

(1) Classes for Chinese Language: In which the adult women of the church learn to read and write Chinese. They should be taught to read the Bible at least.

(2) Classes for English: In which will enable the women to feel more "at home" in America.

(3) Missionary Society: In which the adult women find self-expression in many forms of community service.

(4) Mothers' Club: Young married mothers will meet once a month for cultural, intellectual, and social purposes.

(5) Various Clubs for Young Women: Such as cooking, sewing, and home demonstration clubs.

(6) Forums and Discussions: This should be conducted in accordance with various interests of the group.

Organizations for Men:

(1) Sunday School classes and Bible classes: This group should be made up for the most part of the older members of the congregation, and the discussion is apt to turn around problems of family and business life.

(2) Father and Son Club: In which the mutual understanding and fellowship will be promoted.

(3) Forums for Men: Economical, social, and moral questions will be discussed here. The program, however, will be determined by the group through its committee.

Training in service for ooth men and women: The service of our fellows is part of our worship of God. It is also one of the main roads by which we enter into a full knowledge of God. It is therefore an integral part of all our religious education.

CHAPTER V.

Conclusion

In the final analysis, all the main burden for the program of Religious Education must rest upon the local church as a group, or upon its individual members. The overhead expense for maintaining all the general organizations, and the execution of the plans of the local program must be borne by the local church. We cannot hope to achieve our ideal overnight nor even in a short period. It will require some time to develop a local congregation to the ideal standard. We must grow by experience, out of the present chaotic condition of the church's educational situation into a real system of Christian educational statesmanship. Therefore, our sacred duty is to conserve every good we now possess to consolidate every interest and so to integrate all activities that a unified impact may be made on the religious problems of our time and a coherent view of the religious life presented our youth. These plans or new systems need to be modified from time to time. We must ever keep in mind in the foreground of all our planning---that "the child in the midst" is the object

of all our efforts. Our ultimate purpose is not to give the child the transmissive instruction alone, but to develop his Christian character. The little ones whom Jesus declared to be of His Kingdom, we shall, through our best endeavors, strive ever to bring to Him and to hold for His Kingdom.

There is no cooperation among the Chinese churches in the Bay Region. A greater service can be rendered to the Chinese community, if the churches can cooperate with one another.

APPENDIX I

Unified Church Program Of The Congregational Church Collbran, Colorado. [1]

I. Program for Department of Social Service
   1. Promote young people's organizations
      - Boy Scouts
      - Camp Fire Girls
      - Christian Endeavor, Junior and Intermediate Societies
      - Sunday School
   2. Sustain Community House Activities
      - Library
      - Game Room
      - Men's Club
      - Ladies' Work
   3. Provide Entertainment
      - Weekly moving pictures
      - Home talent plays
      - Debates
      - Forum
   4. Develop Extension Activities
      - Movies in outlying schoolhouses and churches
      - C.E. meetings in outlying schoolhouses and churches
      - Children's Hours in outlying districts

II. Program for Department of Religious Education
   1. Emphasize responsibility of religious education committee.
   2. Through preaching, teach all truth regarding the Ideal Commonwealth of the Kingdom of God.
   3. In the church school organize teacher training school.
   4. Hold Summer School of Religious Instruction: Collbran Plan.
   5. Encourage reading of library books on the Kingdom of God.
   6. In C.E. and all other organizations, further study of the Kingdom.
   7. Stress to limit religious education through the local press.

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1. Brunner, Edmund: Tested Methods in Town and Country Churches, P. 131, ff.

III. Program for the Department of Missions

1. Have study group on "Modern Conquests of the Kingdom".
2. Have every society give to missions.
3. Have the church meet its benevolence quota in full.
4. Have the church select a particular mission field as its own and the American Board assign a missionary representative as ours.
5. Provide books and literature on missions.
6. Cultivate the missionary committee.

IV. Program for Department of "Worship and Fellowship"

1. Develop reverence in worship through Children's Church, in C.E., in adult worship.
2. Stress the "Practice of Life in the Kingdom", learning to live together in a relationship which continues forever.
3. Emphasize worship through music.
4. Stress Bible study and prayer.
5. Cultivate fellowship through socials and emphasize goodwill.

V. Program for Department of Evangelism

1. Special drive until Easter for commitments to the Christian life.
2. Maintain evangelistic effort through religious education, through personal work, through literature, through mass evangelism, and pulpit utterance.
3. Seek to avoid leakage in adolescent age.

VI. Program for Department of Business

1. Advance work in church manual, prepare constitution in 1922.
2. Organize church, elect deaconate, board of trustees.
3. Adopt (a) duplex envelope system, (b) weekly payments to church and for benevolences.
4. Work for beautifying of church grounds, and improvements, such as a cement walk in front of the church.

Church Motto for all Departments

"Seek ye first His Kingdom and His Righteousness; and all these things shall be added unto you."

Matthew VI.:33.

APPENDIX II

Directory of Chinese Missions in America

Chinese Baptist Church
981 Washington St., San Francisco, Calif.

Chinese Baptist Church
923 King St., Seattle, Washington

Chinese Baptist Church
1053 E. St., Fresno, Calif.

First Chinese Baptist Church
1 Waverly Place, San Francisco, Calif.

Chinese Baptist Mission
316 Davis St., Portland, Oregon

Chinese Baptist Mission
356 Redfield St., Philadelphia, Pa.

Chinese Baptist Young Men's Club
2342 Wentworth Ave., Chicago, Ill.

Chinese Baptist Mission
906 4th St., Sacramento, Calif.

Chinese Congregational Church
21 Brenham Place, San Francisco, Calif.

Chinese Congregational Church
1054 S. King St., Honolulu, T. H.

Chinese Congregational Church
734 E. 9th St., Los Angeles, Calif.

Chinese Congregational Church
645 1st St., San Diego, Calif.

Chinese Congregational Church
1917 Addison St., Berkeley, Calif.

Chinese Congregational Church
264 8th St., Oakland, Calif.

Chinese Church
Wailuku, Maui, T. H.

Chinese Church
Waimea, Kauia, T. H.

Chinese Christian Mission
24 C. St., Marysville, Calif.

Chinese Church of Christ
Bentania St., Honolulu, T. H.

St. Louis Chinese Church of Christ
4000 Washington Blvd., St. Louis, Mo.

Chinese Church
528 Fisugard St., Victoria, B. C., Canada

Chinese Church
817 North Park St., Victoria, B. C., Canada

Hilo Chinese Church
P. O. Box 167, Hilo, Hawaii

Chinese Christians Home
308 E. Freemason St., Norfolk, Va.

Chinese Church of Christ
2301 Wentworth Ave., Chicago, Ill.

Chinese Church of Christ
519 N. St., Sacramento, Calif.

Chinese Church of Christ
555 North 9th St., Tucson, Ariz.

Chinese Episcopal Mission
966 Clay St., San Francisco, Calif.

Chinese Episcopal Mission
320 6th St., Oakland, Calif.

Chinese M. E. Church
920 Washington St., San Francisco, Calif.

Chinese M. E. Mission
222 North 10th St., Philadelphia, Pa.

Chinese M. E. Church
P. O. Box 99, Mexicali, Mex.

Chinese M. E. Church
591 N. 5th St., San Jose, Calif.

Chinese M. E. Mission
114 S. Hunter St., Stockton, Calif.

Chinese M. E. Church
510-12 N. Los Angeles St., Los Angeles, Calif.

Chinese M. E. Church
321 8th St., Oakland, Calif.

Chinese M. E. Church
1413 6th St., Sacramento, Calif.

Chinese Mission
699 Bay St., Toronto, Ont.

Chinese Mission
129 Dorchester St., Montreal, Canada

Chinese Mission
P. O. Box 235, Hamloops, B. C., Canada

Chinese Mission
1862 McIntyre St., Regina, Sask., Canada

Chinese Mission
New Westminster, B. C., Canada

Chinese Mission
340 Keepen St., Vancouver, B. C., Canada

Chinese Mission
78 Mott St., New York City

Chinese Mission
9 Pell St., New York City

Chinese Mission
23 East Adams Ave., Detroit, Mich.

Cumberland Presbyterian Chinese Church
855 Jackson St., San Francisco, Calif.

Chinese Presbyterian Church
925 Stockton St., San Francisco, Calif.

Chinese Presbyterian Church
2039 Lincoln Ave., Alameda, Calif.

Chinese Presbyterian Mission
% Mr. Chong Soo, 820 4th St., San Rafael, Calif.

Chinese Presbyterian Mission
4920 1st St., Chico, Calif.

Chinese Presbyterian Mission
215 S. Liberty St., New Orleans, La.

Chinese Presbyterian Church
145 First St., Portland, Ore.

Chinese Presbyterian Mission
9th St. and Weller, Seattle, Wash.

Chinese Presbyterian Church
110 C. St., Marysville, Calif.

Chinese Presbyterian Church
150-152 N. Los Angeles St., Los Angeles, Calif.

Chinese Presbyterian Mission
1024 Santa Barbara St., Santa Barbara, Calif.

Chinese Presbyterian Church
225 East 31st St., New York City

Chinese Presbyterian Church
265 8th St., Oakland, Calif.

Chinese Sun Mission
Central M. E. Church, Woodwort Ave., Detroit, Mich.

APPENDIX 111.

Proposed Material

1. For Children's Department

Betts, G. H., "How to Teach Religion".
Carrier, C., "How Shall I Learn to Teach Religion."
Fahs, S. L. & Sweet, H. T., "Exploring Religion With Eight Year Olds."
Rugg, O. H., & Shumaker, A., "Child Centered School."
Perkins, "Teaching Without Textbook."
Kirkpatrick, W. H., "Foundations of Method."
Abingdon Series.
Beacon Series.
Christian Nurture Series.
International Closely Graded Series.
Missionary Education Series.
The Constructive Series.

11. For Young People's Department

Hayward,P. B., & Burkhart, R. A., "Young People's Method in the Church".
Athearn, W. S., "The Church School."
Kirkpatrick, B. E., "Young People's Work for Young People."
Mayer, H. C., "The Church's Program for Young People."
Thompson, J. V., "Handbook for Workers With Young People."
Abingdon Series.
Constructive Series.
University of Chicago Series.
Handbooks for Young People by all the Denominations.
Standards for Young People, published by the International Council of Religious Education.
Christian Quest Series.

111. For Adults Department

1. Some materials available in Chinese.
Parables of Jesus, based on Associated Press 1,000 characters.
Religious Education Course for 1,000 Characters Classes (for women).

The Best Friend, a Life of Christ.
A Home Prayer Manual.

2. Some materials available in English
Forest, Ilse, "Child Life and Religion".
Fox, H. W., "Child's Approach to Religion".
Mumford, "The Dawn of Religion in the Mind of a Child".

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Yale Press, 1933

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A Survey of Religious Education in the Local Church
Bethany Press, 1929

Bower, Wm. C.
The Educational Task of the Local Church
Bethany Press, 1927

Harper
An Integrated Program of R. E.
Macmillan Co., 1926

Mayer, Herbert C.
The Church's Program for Young People
Century Co., 1925

Hewitt, Mildred
The Church School Comes to Life
Macmillan Co., 1932

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Jerusalem Meeting, 1928

China Christian Year Book
Shanghai, 1925-1932

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Laymen's Foreign Mission Com. Report
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The International Council

Munro, Harry C.
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Abingdon Press, 1930